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1845T6 FACULTY OF ARTS.

PROFESSORS:

REV. JOHN McCAUL, LL.D. *Classical Literature, Logic, Rhetoric and Belles Lettres.*REV. JAMES BEAVEN, D.D. *Divinity, Metaphysics and Ethics.*H. H. CROFT, ESQ. *Chemistry and Experimental Philosophy.*REV. ROBT. MURRAY *Mathematics and Natural Philosophy.*

I. TERMS.

The Terms are three—*Michaelmas*—beginning on the first Thursday in October, and ending on December 20; *Hilary*—beginning on January 7th, and ending on the Saturday next but one before Easter Sunday; and *Easter*—beginning on the Monday next but one after Easter Sunday, and ending on the third Friday in July.

II. LECTURES.

Lectures will be delivered during the year 1845–6, according to the subjoined Table:—

	M.	T.	W.	Th.	F.	S.
*Classical Literature { Freshmen.....	10	10	10	10		
{ Junior Sophisters	11	12	11	12	11	
{ Senior Sophisters	12	11	12	11		
*Logic					10	
*Rhetoric.....					12	
*Belles Lettres.....		8				
*Metaphysics		11				
*Ethics..... { Junior Sophisters				11		
{ Senior Sophisters		10		10		
Evidences (<i>Hilary</i> { Freshmen.....						11
& <i>Easter</i> .) { Junior Sophisters	10					
{ Senior Sophisters					10	
{ Freshmen.....			11		11	
Biblical Literature.. { Junior Sophisters	10		10			
{ Senior Sophisters	11					
*Chemistry (<i>Michaelmas</i> & <i>Hilary</i>).....	12	12	12	12	12	
*Experimental Philosophy (<i>Easter</i>) ...	12	12	12	12	12	
*Natural Philosophy { Junior Sophisters	12		12		10	
{ Senior Sophisters	10		10			
*Mathematics..... { Freshmen.....	11	11		11	11	
{ Junior Sophisters		10		10		

* Attendance on these Lectures is necessary for keeping Term.

III. EXAMINATIONS.

Examinations are held at the end of each Term, in those subjects on which lectures have been given during that Term. The Examination at the end of Easter Term, in each of the first two years, extends to the subjects of Lecture during the two preceding Terms. After the Examination for the degree of B. A., the candidates for Honours are classified and arranged, and medals are conferred as prizes. After the Annual Examination in each of the first two years, a similar classification is made, and books are conferred as prizes. The number of the classes is four, and the arrangement in each is according to merit. The classification is made not only in *Literis Humanioribus* and *Disciplinis Mathematicis et Physicis*, but in each subject for which a prize is offered.

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I. FRESHMEN.

Homer, Iliad, Bb. xxi. to xxiv.	Euclid, Bb. I, II, III, IV, Def. v,
Sophocles, Œdipus Rex.	vi, & xi to prop. 21.
Lucian, Vit. Auct., Piscator, &	Algebra.
Quomodo Hist. conscribenda sit.	Plane Trigonometry, with Logs.
Virgil, Georg. I & IV, & Æn. VIII & IX.	Chemistry.
Horace, Odes, Sat. and Epist.	
Translation into Latin Prose.	
Walker's Logic.	
Paley's Nat. Theology.	

Prizes of Books will be given in the following subjects :—

Classics—as above, with translation into Latin Verse.

Mathematics—as above.

Natural Philosophy—as above.

Experimental Philosophy—Heat, Electricity, and Meteorology.

Logic—as above, with Whately's Analyt. Outline and B. III.

Evidences of Religion—as above.

Biblical Literature—Sacred History, Chronology, and Geography; and Pentateuch in Septuagint.

II.—JUNIOR SOPHISTERS.

Æschylus, Prometheus.	Euclid, as before.
Æschines, adv. Ctesiphontem.	Algebra.
Demosthenes, de Coronâ.	Plane Trigonometry, with Logs
Juvenal, Sat. III, VII, VIII, X, XIII, & XIV.	Statics.
Cicero, pro Leg. Manil., pro Milone, in Catilin. I, II, III, IV, pro Archia, & pro Ligario.	Dynamics.
Translation into Latin Prose.	Hydrostatics.
Cicero, de Officiis.	Optics.
Locke, Essay on the Human Understanding.	
Whately's Rhetoric.	
Paley's Evidences.	

Prizes of Books will be given in the following subjects :—

Classics—as above, with Æschylus, Persæ; Persius, Sat. I, II, III, V, and VI; Cicero, Phil. II., and Translation into Latin Verse and Greek Prose.

Mathematics (Pure & Mixed)—as above, with Conic Sections, Differential & Integral Calculus, Analytical Geometry of Three Dimensions, and Analytical Statics.

Metaphysics and Ethics—as above.

Rhetoric—as above, with Composition in English Prose.

Evidences of Religion—as above.

Biblical Literature—Psalms, Isaiah, Daniel and Zechariah in Septuagint.

Herodotus, B. vi.
 Thucydides, B. ii.
 Livy, Bb. xxiii. and xxiv.
 Tacitus, Hist. Bb. i, ii, iii, iv & v.
 Translation into Latin Prose.

Paley's Moral Philosophy.

Gospel of St. Luke.

Physical Optics.
 Acoustics.
 Astronomy.
 Chemistry.

FINAL EXAMINATION;

For those not Candidates for Honours:

Euripides, Phœnissæ.
 Æschines, adv. Ctesiphontem.
 † One of the Greek Authors read in 3d year.
 Horace, Odes.
 Cicero, Pro Leg. Manil. & Pro Milone.
 † One of the Latin Authors read in 3d year.
 Paley's Moral Philosophy.
 Paley's Evidences.
 Gospel of St. Luke.

Euclid, Bb. i, ii, iii, iv, Def. v, vi, & xi to Prop. 21, (Lardner's).
 Algebra, (Hind's).
 Statics, } (Snowball's).
 Dynamics, }
 Hydrostatics, (Webster's).
 Optics, (Brewster's).
 Astronomy, (Herschel's).
 Chemistry, (Turner's).

For those Candidates for Honours:

In Literis Humanioribus.

I. Herodotus, B. vi.
 Thucydides, B. ii.
 Longinus, de Sublim.
 Aristotle, Rhet. & Poet.
 Plato, Phædo.
 Aristophanes, Nubes.
 Pindar, Olympic Odes.
 Livy, Bb. xxiii. & xxiv.
 Tacit. Hist. Bb. i, ii, iii, iv & v.
 Cicero, de Orat. & de Nat. Deorum.
 Lucretius, de Rerum Natura, B. v.
 Translation into Greek and Latin Prose and Verse.

III. Logic (Walker's & Whately's)
 Locke's Essay on the Human Understanding.
 Aristotle, Nicomach. Ethics.
 Cicero, de Officiis.
 Paley's Moral Philosophy.

V. Paley's Natural Theology.
 Paley's Evidences.
 Butler's Analogy.
 Sacred Hist. Chronol. & Geog.
 Pentateuch, Isaiah & Daniel in Septuagint.
 Gospel of St. Luke.

In Disciplina Mathematica et Physica.

II. Euclid, (Lardner's).
 Algebra, (Hind's).
 Plane & Spherical Trigonometry, (Snowball's).
 Conic Sections, (Hymers').
 Diff. & Int. Calculus, (Hall's).
 Analyt. Geometry of Three Dimensions, (Hymers').
 Analyt. Statics (Earnshaw's).
 Analyt. Dynamics, (Earnshaw's).
 Geomet. Optics, (Phelps').
 Theory of Fluids, (Webster's).
 Plane Astronomy, (Hymers').

IV. Statics, } (Snowball's).
 Dynamics, }
 Hydrostatics, (Webster's).
 Optics, (Brewster's).
 Acoustics.
 Astronomy, (Herschel's).

Chemistry, (Turner's).
 Heat.
 Electricity. } (Lardner's).
 Meteorology. }

Candidates for honours in *Literis Humanioribus* are not required to be prepared in both III. and V., but in either, at their option.

MATRICULATION: OCTOBER, 1846.

Homer, <i>Iliad</i> , B. I.	Euclid. B. I.
Xenophon, <i>Anabasis</i> , B. I.	Algebra, Elementary Rules.
Lucian, <i>Vita</i> , Charon, & Timon.	Arithmetic.
Virgil, <i>Æneid</i> , B. II.	
Sallust, <i>Bellum Catilinarium</i> .	
Ovid, <i>Fasti</i> B. I.	
Translation into Latin Prose.	

Candidates for admission, who present themselves for public examination in the above subjects, will be classed according to the order of merit. For a first class the following additional subjects will be required:—Homer, *Odyssey*, B. IX.; Horace, *Odes*, B. I.; Translation into Latin Verse; Euclid, B. II. and Algebra—to Quadratic Equations (inclusive).

At the beginning of each term, there will be a private examination of those Candidates who do not desire to be classed.

IV. DEGREES.

The requisites for the degree of B.A. (Bachelor of Arts) are—

- 1st. Having kept eleven Terms.*
- 2dly. Having passed the previous and final Examinations.

The requisites for the degree of M.A. (Master of Arts) are—

- 1st. Having been admitted to the degree of B.A.
- 2dly. Being of the standing of nine Terms from admission to that degree.
- 3dly. Having performed the appointed exercises.

V. DUES AND FEES.

TERMINAL DUES.

Undergraduates.....	£4	0	0
Bachelors of Arts.....	0	10	0

The expense of residence (including all University charges) varies from £17 to £24 per Term.

FEES.

Matriculation	£1	5	0
B. A.	4	0	0
M. A.	6	0	0

* Of these, two are kept by passing the Examinations for Matriculation and for the Degree.

"WELLINGTON SCHOLARSHIPS."

FOUNDED BY HIS GRACE THE DUKE OF WELLINGTON.

The first Examination for the Classical Scholarship will be held at the beginning of Michaelmas Term, 1846.

The subjects of Examination will be :

Homer, Iliad, Bb. I, VI, XIII, XVIII, XX & XXIV.	Virgil, Georgics.
Æschylus, Prometheus, & Persæ.	Horace, Odes, Sat. & Epist.
Euripides, Phœnissæ.	Juvenal, Sat. III, VII, VIII, X, XIII & XIV.
Lucian, Vit. Auct., Piscator, & Quomodo Hist. conscribenda sit.	Persius, Sat. I, II, III, V & VI.
Xenophon, Anabasis, B. I.	Sallust.
Æschines, adv. Ctesiphontem.	Cicero, pro leg. Manil. ; in Catilin. I, II, III & IV ; pro Archia ; pro Milone ; pro Ligario & Phil. II.
Demosthenes, de Coronâ.	

Translation into Greek and Latin Prose and Verse.

EXTRACT FROM THE REGULATIONS.

1. All Students to be eligible, who shall have kept seven terms, and passed the requisite Examinations in the Faculty of Arts. No Student of higher standing can compete.
2. The Scholarship shall be tenable for one year, and the stipend shall be £40 ; of which £10 shall be payable at the end of each quarter.
3. The son of an officer of her Majesty's Army, on half-pay, settled in Canada, is *ceteris paribus* to be preferred.

"JAMESON MEDAL."

**FOUNDED BY THE HON. ROBERT S. JAMESON, VICE-CHANCELLOR
OF THE COURT OF CHANCERY, CANADA WEST.**

EXTRACT FROM THE REGULATIONS.

1. The subjects, for proficiency in which this Medal is proposed as a reward, are Ancient and Modern History (including Chronology and Geography), and Composition in English Prose.
2. The qualifications of Candidates shall be—having kept the requisite Terms and passed the appointed Examinations for the degree of B.A., and being of no higher standing; or having kept one Academical year, and no more, as Matriculated or Occasional Students in the Faculties of Law or Medicine, or as Occasional Students in the Faculty of Divinity.
3. The Examination is to be Annual; and the period of the year at which it is to be held, shall be after the Examination for the degree of B.A., but before commencement.
4. The Examination shall be conducted either wholly or in part *viva voce*, or on paper, at the discretion of the Examiner or Examiners.

FACULTY OF ARTS.

EXAMINATION FOR THE DEGREE OF B.A.

CANDIDATES FOR HONOURS

IN

LITERIS HUMANIORIBUS.

1845.

EXAMINERS.

REV. DR. MCCAUL..... *Classics & Logic.*
REV. DR. HEAVEN..... *Metaphysics & Ethics, and*
Evidences & Biblical Literature.

FIRST MORNING.

I.—1. Translate :

Παναγγυρίζουσι δὲ Αἰγύπτιοι οὐκ ἅπαξ τοῦ ἐνιαυτοῦ, πανηγύρις δὲ συχνάς. μάλιστα μὲν καὶ προθυμότερα ἐς Βούβαστιν πόλιν, τῇ Ἀρτέμιδι. δεύτερα ἐς Βούσιριν πόλιν, τῇ Ἴσι· ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον Ἴσιος ἱεῖον. Ἰδρυται δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου ἐν μέσῳ τῷ Δέλτα. Ἴσις δὲ ἐστὶ κατὰ τὴν Ἑλλήνων γλῶσσαν Δημήτηρ. τρίτα δ' ἐς Σαῖν πόλιν τῇ Ἀθηναίῃ πανηγυρίζουσι· τέταρτα δὲ, ἐς Ἡλιούπολιν τῷ Ἡλίῳ· πέμπτα δὲ, ἐς Βουτοῦν πόλιν τῇ Λητοί. ἕκτα δὲ, ἐς Πάπρημιν πόλιν τῷ Ἀρεῖ.

HERODOTUS, ii. 59.

2. οὐκ ἅπαξ—Why is this mentioned?

3. πανηγύρις συχνάς.

(α') What is the construction?

(β') Give parallels both in Greek and Latin.

4. Βούβαστιν.

(α') Where situated?

(β') What is believed to be its name in Scripture?

(γ') What animal was peculiarly venerated in it?

5. Βούσιριν.

(α') What different derivations have been proposed for this name?

(β') To what would you trace the Greek designation Τεφόσιρις?

6. τῷ Δέλτα—What branches of the Nile bounded this?

7. Σαῖν.

(α') There were two cities called by this name—distinguish them.

(β') What were the causes of the importance of this city?

(γ') What of its decline?

8. τῇ Ἀθηναίῃ—By what name known in Egypt?

9. Ἡλιούπολιν.

(α') There were two celebrated cities of this name—where situated?

(β') What is the designation in Scripture of that mentioned here?

(γ') What modern names of it, and whence derived?

(δ') What doubts as to its site?

10. τῇ Λητοί—What peculiarity as to her shrine at Butos?

II.—1. Translate :

Παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τοῦτο πρῶτον τρόπον ἐκόντων τῶν συμμάχων διὰ τὸ Πανσανίου μίσος, ἔταξαν ὥς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον, καὶ ὥς ναῦς· πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον, δρῶντας τὴν βασιλέως χώραν. καὶ ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον· οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά· ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἑξήκοντα. ταμειὸν τε Δῆλος ἦν αὐτοῖς, καὶ αἱ ξύνοδοι εἰς τὸ ἱερὸν ἐγίνοντο.

THUCYDIDES, i. 96.

2. (α') What different opinions as to the date of the beginning of the Athenian empire?
- (β') Which do you prefer, and why?
- (γ') Demosthenes states its duration in one place as forty-five years—in another as seventy-three: how do you reconcile these statements?
3. ἑλληνοταμίαι.
- (α') What probably was the number of these officers?
- (β') At what period did the office cease?
4. φόρος—What was this subsequently called?
5. τάλαντα.
- (α') What are the relative values of a talent, mina, drachma and obolus?
- (β') What do you understand by ἡ μὲν ἡ ἐμπορικὴ?
6. ταμειὸν.
- (α') What distinction between this and ταμειὸν? (β') To what place was the treasure removed from Delos?

III.—1. Translate :

Καλλισθένης δ' ὁ ἱστοριογράφος τὴν τῶν Ἑλλήνων σύναξιν ἀπὸ τῆς κατὰ τοῦτον τὸν ἐνιαυτὸν γενομένης εἰρήνης τοῖς Ἕλλησι πρὸς Ἀρταξέρξην τὸν τῶν Περσῶν βασιλέα τὴν ἱστορίαν ἤρκει γράφειν· διελθὼν δὲ τριακονταετὴ χρόνον, ἔγραψε μὲν βίβλους δέκα, τὴν δὲ τελευταίαν κατέπαυσε τῆς συντάξεως εἰς τὴν ὑπὸ τοῦ Φιλομήλου τοῦ Φωκέως κατάληψιν τοῦ ἐν Δελφοῖς ἱεροῦ. ἡμεῖς δ' ἐπεὶ πάρεσμεν ἐπὶ τὴν γενομένην τοῖς Ἕλλησιν εἰρήνην πρὸς Ἀρταξέρξην, καὶ τὸν τῆς Ῥώμης ὑπὸ Γαλατῶν κίνδυνον, κατὰ τὴν ἐν ἀρχῇ πρόθεσιν, τοῦτο τὸ τέλος ποιησόμεθα τῆσδε τῆς βιβλου.

DIODORUS SICULUS, xiv. 117.

2. Καλλισθένης—State what you know of this historian.
3. εἰρήνης—πρὸς Ἀρταξέρξην—(α') By what name is this peace generally known, and why? (β') Give the date of it.

4. ὑπὸ τοῦ Φιλομήλου—Give the names of the generals of the Phocians in the war referred to.
5. τὸν τῆς Ῥώμης ὑπο Γαλατῶν κίνδυνον.
(α') To what is the reference?
6. Γαλατῶν—Whence was the name given to a part of Asia Minor?

IV.—1. Who was the first writer amongst the Greeks of history in prose?

2. Give the periods of the following as closely as you can:—Hecataeus, Ctesias, Ephorus, Dion, Dionysius Halicarnassensis, Polybius, Appian and Plutarch.
3. What internal evidence that Herodotus must have been employed in his history for about fifty years after the recitation at the Olympic games?
4. What reason for believing that Herodotus did not commence the year from the winter solstice?
5. What event forms the connexion between the histories of Herodotus and Thucydides?
6. What confusion is produced in the chronology of Diodorus Siculus by his adoption of the consular fasti?

V.—1. What distinction between the significations of ἀντίος with the genitive, and with the dative, case?

2. λόγου μέζω—Illustrate this construction by parallels.
3. πλεύσομαι—πλευσοῦμαι—What difference between Herodotus and Thucydides, as to these forms of the future?
4. ὥστε εἶναι σμικρὰ ταῦτα μεγάλοις συμβάλλειν—What difference in this phrase as used by Thucydides?
5. Explain the meaning of the following: (α') πρύμναν ἐκρούοντο, (β') δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν δύναμιν, (γ') περιοίκοι, (δ') ἄγος, (ε') θύματα ἐπιχώρια, (ς') Καιάδας.
6. Give the ordinary forms of the following:—
(α') τῶποβαῖνον, (β') κιθών, (γ') λάμψαι, (δ') πλεῦνες, (ε') κατειλίχато, (ς') ἀναπεπτάται.

VI. Translate into Greek, in the dialect of Herodotus:

“The tomb of Cyrus was situated in a well-watered park, and was surrounded by numerous trees. The lower part of it, which was solid, was of a quadrangular shape, and above it was a chamber built of stone, with an entrance so very narrow that a man could with difficulty get into it. Aristobulus says the inscription on the tomb was—‘O man—I am Cyrus, who acquired sovereignty for the Persians, and was king of Asia. Do not then grudge me the monument.’”

FIRST AFTERNOON.

I.—1. Translate:

Augebant metum prodigia, ex pluribus simul lœ nunciata: in Sicilia militibus aliquot spicula, in Sardinia autem in muro circumeunti vigilias equiti scipionem, quem manu tenuerat, arsisse, et littora crebris ignibus fulsisse, et scuta duo sanguine sudâsse, et milites quosdam ictos fulminibus, et solis orbem minui visum: et Præneste ardentem lapides coelo cecidisse: et Arpis parmas in coelo visas, pugnantemque cum luna solem: et Capenæ duas interdiu lunas ortas; et aquas Cæretes sanguine mixtas fluxisse; fontemque ipsum Herculis cruentis manâsse sparsum maculis: et in Antiati metentibus cruentas in corbem spicas cecidisse: et Faleriis cœlum findi velut magno hiatu visum; quâque patuerit, ingens lumen effulsisse: sortes suâ sponte attenuatas, unamque excidisse, ita scriptam: MAVORS TELUM SUUM CONCUTIT; et per idem tempus Romæ signum Martis Appiâ viâ ad simulacra luporum sudâsse; et Capuæ speciem coeli ardentis fuisse, lunæque inter imbrem cadentis.

LIVY, xxii. 1.

2. *Sardinia*—(a) When did the Romans obtain possession of this island? (b) What is the origin of its name *Ichnusa*?
3. *In muro*—The name of the town is probably omitted—what would you supply?
4. *Circumeunti vigilias*—What is the Greek term for such officers?
5. *Sanguine*—What other reading? Illustrate both by parallels.
6. *Minui visum*—What do you understand by this?
7. State the situations of *Præneste*, *Arpi*, *Capena*, *Cære*, *Antium*, *Falerii* and *Capua*.
8. *Sortes suâ sponte attenuatas*—What do you understand by this?
9. *Ad simulacra*—What other reading for *ad*?

II.—1. Translate:

Idem annus alio quoque luctu Cæsarem adficiat, alterum ex geminis Drusi liberis extinguendo; neque minùs morte amici. Is fuit Lucilius Longus, omnium illi tristium lætorumque socius, unusque e senatoribus Rhodii secessûs comes. Ita, quamquam novo homini, censorium funus, effigiem apud forum Augusti, publicâ pecuniâ Patres decrevere: apud quos etiam tum

cuncta tractabantur, adeò ut procurator Asiæ, Lucilius Capito, adcusante provinciâ, causam dixerit, magnâ cum adseveratione Principis, 'non se jus, nisi in servitia et pecunias familiares, dedisse: quòd si vim prætoris usurpâset manibusque militum usus foret, spreta in eo mandata sua: audirent socios.' Ita reus, cog-nito negotio, damnatur.

TACITUS, *Ann.* iv. 15.

2. *Geminis Drusi liberis*—(a) What Drusus? (b) To whom was he married?
3. *Rhodii secessus*—Of whom, and why did he retire there?
4. *Censorium funus*—(a) What do you understand by this? (b) What was the peculiarity of it?
5. *Procurator*—There appear to have been two classes—what?
6. What is the meaning and derivation of the term *rationales*?

III.—1. Translate:

Libertorum præcipue suscepit Posiden spadonem, quem etiam Britannico triumpho inter militares viros hasta pura donavit: nec minus Felicem, quem cohortibus et alis provinciæque Judææ præposuit, trium reginarum maritum: et Arpocran, cui lectica per urbem vehendi, spectaculaque publice edendi jus tribuit: ac super hos Polybium a studiis, qui sæpe inter duos Coss. ambulabat: sed ante omnes, Narcis-sum ab epistolis, et Pallantem a rationibus, quos decreto quoque senatus non præmiis modo ingentibus, sed et quæstoriis prætorisque ornamentis honorari libens passus est; tantum præterea acquirere et rapere, ut querente eo quondam de fisci exiguitate, non absurde sit dictum, *abundaturum, si a duobus libertis in consortium reciperetur.*

SUETONIUS. *Claud.* 28.

2. *Britannico triumpho*—To what is the reference?
3. *Hasta pura*—What is the meaning of *pura*?
4. *Felicem*—What notice of him in Scripture?
5. *Alis*—What is the meaning?
6. *Trium reginarum maritum*—Two of these are known—who were they?
7. *Cui—tribuit*—Were these peculiar privileges?
8. Cite the passage in Juvenal illustrating the devotion of Claudius to his *liberti*.

IV.—1. Name the earliest Latin historians.

2. Give the dates of the following as closely as you can:—Velleius Paterculus, Florus, Eutropius, Justin, and Am-mianus Marcellinus.

3. What would you state as the distinguishing characteristics of Livy and Tacitus?
4. What authorities did Livy consult?
5. What explanations have been given of the charge of Patavinity?
6. On what grounds has the dialogue *de claris oratoribus* been attributed to Tacitus? on what to Quintilian?

V.—1. Draw a *stemma* of the descendants of Drusus, the brother of Tiberius.

2. (a) What were the four passages over the Alps used by the ancients? (b) By which of these did Hannibal pass? (c) State briefly the grounds of your opinion.
3. *Hunc vixdum puberem Hasdrubal literis ad se arcessierat*—Prove the age of Hannibal at the time, from Livy's own account.
4. Explain the meaning of the following terms:—(a) *celoces*, (b) *cetrati*, (c) *procurare*, (d) *classici milites*, (e) *lectisterium*, (f) *volones*.
5. *Nam patricios confarreatis parentibus genitos, tres simul nominari, ex quibus unus legeretur, vetusto more.* (a) What was the ceremony of *confarreatio*? what of *diffarreatio*? (b) What peculiarities of the office—*Flamen Dialis*?
6. *Sane vetus Urbi scenebre malum, et seditionum discordiarumque creberrima causa*—(a) What was the rate of interest established by the twelve tables? (b) What explanations of this? (c) When probably was the monthly rate introduced? (d) What laws prohibited usury altogether? (e) How were these evaded? (f) What remedy for this evasion? (g) Give the Greek and Latin phrases for 10 per cent.

VI. Translate into Latin, in the style of Livy:

“A morass lay along the front; and, on a rising ground, on their right, the enemy placed their cavalry, interlined with parties of foot. The infantry of the allies, advancing across the morass, were received with great firmness by the French foot. But the British cavalry broke the French horse at the first shock, and the foot intermixed with the squadrons were cut in pieces on the spot. Meantime, the French infantry behind the morass had stood their ground against all the efforts of the confederates. In order, however, to avoid being flanked by the British cavalry, now triumphant, they sheltered themselves in the enclosures on the banks of the river; and finally, under cover of the darkness, retreated.”

I.—1. Translate:

καὶ γὰρ μὲν τοιοῦτος ἀνὴρ ὃν ποιητὴς οὐ κομῶ,
οὐδ' ὑμᾶς ζητῶ ἑξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,
ἄλλ' αἰὲ καὶ νῦν ἰδέας ἐσφέρων σοφίζομαι
οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιῶς
ὅς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα,
κούκ' ἐτόλμησ' αὐθις ἐπεμνηδῆσ' αὐτῷ κειμένῳ.
οὔτοι δ', ὥς ἅπαξ παρέδωκεν λαβὴν Ἰπέρβολος,
τοῖτον δειλαῖον κολετρῶσ' αἰὲ καὶ τὴν μητέρα.
Εὐπολὶς μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσε
ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακῶς,
προσθεὶς αὐτῷ γραῦν μεθύσῃ τοῦ κόρδακος οὔνεχ', ἦν
Φρύνιχος πάλαι πεποίχη', ἦν τὸ κῆτος ἦσθιεν.

ARISTOPHANES, *Nubes*, vv. 526-537.

2. Give a scale of the metre.
3. κομῶ—whence is the present signification derived?
4. μέγιστον ὄντα—what is the force of the participle?
5. Κλέων' ἔπαισ'—(α') to what does the poet refer?
(β') Where did he afterwards mention him?
(γ) What is the meaning then of the words — κούκ' ἐτόλμησ' κ. τ. λ.?
(δ) Prove this from *The Wasps*.
6. (α) ἐπεμνηδῆσ'—what peculiarity?
(β) αὐτῷ κειμένῳ—what inference has been drawn from this as to the time, when this parabasis was written?
7. λαβὴν—κολετρῶσι—whence is this metaphorical application derived?
8. τὸν Μαρικᾶν—in what year was this exhibited?
9. Ἰππέας—in what year was this exhibited?
10. What distinction between μέθυσος and μεθύων?
11. τοῦ κόρδακος—what are the Greek terms for the dances peculiar to Tragedy and the Satyric drama?
12. Φρύνιχος—state what you know of this author.
13. τὸ κῆτος ἦσθιεν—to what is the reference?

II.—1. Translate:

Ὁ δ' ἄρ' ἐν Πίσσῳ ἔλσας ὄλον τε στρατὸν
Λεῖάν τε πᾶσαν Διὸς ἄλκιμος
Τίδς σταθμᾶτο ζᾶθεον ἄλσος
Πατρὶ μεγίστῳ· περὶ δὲ πάξαις
Ἄλτιν μὲν ὄγ' ἐν καθαρῷ
Διέκρινε. τὸ δὲ
Κύκλῳ πέδον ἔθηκε δόρπου λύσιν,
Τιμάσας πόρον Ἀλφειοῦ
Μετὰ δώδεκ' ἀνάκτων θεῶν. καὶ πάγον
Κρόνου προσεφθέγγατο· πρόσθε γὰρ
Νώνυμος, ὃς Οἰνόμαος ἄρχε,
Βρέχετο πολλὰ νιφάδι.

PINDAR, *Olymp.* x. vv. 51-62.

2. ἔλσας—what other form? which do you prefer, and why?
3. ζάθεον ἄλσος—(α') How do you interpret these words?
(β') What places are comprehended.
4. ἐν καθαρῷ—when were the trees planted?
5. δόρπου λύσιν—what interpretations of these words?
6. Τιμάσας πόρον κ. τ. λ.—how do you interpret τιμάσας?
7. μετὰ δώδεκ' ἀνάκτων θεῶν—(α') How many altars were there? (β') To whom dedicated?
8. πάγον Κρόνου—on which side of the Altis was this?
9. ἄς—what is the construction?

III.—1. Translate:

ἔμολε μὲν δίκᾳ Πριαμίδαῖς χρόνῳ,
 βαρύδικος Ποινά.
 ἔμολε δ' εἰς δόμον τὸν Ἀγαμέμνωνος
 διπλοῦς λέων, διπλοῦς Ἄρης.
 ἔλαχε δ' εἰς τὸ πᾶν
 ὁ Πυθοχρήστας φυγᾶς,
 θεόθεν εὖ φραδαῖσιν ὠρμημένος.
 ἐπολολύξατ', ὦ, δεσποσύνων δόμῳ
 ἀναφυγὰς κακῶν, καὶ κτεάνων τριβᾶς
 ὑπὸ δυοῖν μιαστόροιν,
 δυσολίμου τύχας.

ÆSCHYLUS, *Choephoræ*, vv. 922-932.

2. Scan and give the metrical names.
3. Πυθοχρήστας—what difference in signification between this and Πυθοχρήστος?
4. What distinction between τριβᾶς and τριβὰς?
5. (α') What are the other tragedies in the tetralogy, of which this is one? (β') What the Satyric drama?
6. What difficulties as to the period, in which they were performed?

IV.—1. (α') Give examples of exclusion from taking part in the Olympic games.

- (β') Women were not allowed to be present—what exception?
- (γ') What determined the time at which the festival was celebrated?
- (δ') How do you explain the statement of the Scholiast that it was celebrated in different months?
- (ε') Arrange the order of proceedings during the five days.
- (ε') What Olympiad æra was used in public documents?
2. Give the dates of the following Lyric authors as closely as you can:—Alcman, Sappho, Anacreon, Corinna, Simonides, and Bacchylides.
3. (α') What other lyric pieces by Pindar besides *Epinicia*?
(β') By whom were the extant odes arranged, as we have them?
(γ') Can you mention any ode, in which no particular victor is celebrated?

4. (α') With what divisions of the Doric Chorus do the Tragic, Comic, and Satyric dances agree?
- (β') Explain the meaning of οὐδὲ τὰ τρία Στησιχόρου γινώσκεις.
- (γ') Of what parts did a complete parabasis consist?
- (δ') State briefly the principal points of difference between the Tragic and Comic Chorus, as to their number, &c.
- (ε') What difficulties as to the interpretation of the law *περὶ τοῦ μὴ ὀνομασθὶ κωμωδεῖν*?
- (ε') Mention the names of authors in Old, Middle and New Comedy.
5. Give the dates of the following Comic poets as closely as you can:—Epicharmus, Crates, Eupolis, Araros, Alexis, Menander, and Sopater.
6. Ἐδιδάχθη ἐπὶ Καλλίου ἄρχοντος, τοῦ μετὰ Ἀντιγένῃ, ἐπὶ Ληναίῳ. Φιλωνίδης ἐπεγράφη καὶ ἐνίκα. Φρύνιχος δεύτερος Μούσαις. Πλάτων τρίτος Κλεοφῶντι.—Translate and write brief notes explanatory of the proper names.

V.—1.

τῷ γὰρ ὄμνυτ'; ἢ
σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ;

Explain the allusion.

2. ὅς τὰδικα λέγων ἀνατρέπει τὸν κρείττονα—what peculiarity?
3. Explain the meaning of the following:—(α') *πρυτανεία*, (β') *προτένθαι*, (γ') *σειραφόρος*, (δ') *ἡμικτέον*, (ε') *Διῶσια*, (ε') *θυριομάντεις*.

4. Εὐ δὲ ἔχοντες, σοφοὶ καὶ πολί-
ταις ἔδοξαν ἔμμεν.

(α') How do you interpret? (β') What different readings?

5. τίς γὰρ ἱππεύ-
οις ἐν ἔντεσσιν μέτρα
Ἡ θεῶν ναοισὶν οἶω-
νῶν βασιλῆα διδύ-
μον ἔθικ';

Translate and explain the allusions.

6. Give the ordinary forms of the following:—(α') *δεδότη-
καντί*, (β') *δέκευ*, (γ') *ἐλαννόντεσσιν*.

VI.—Translate into Greek, *Trag. Iamb. Trim. Acat.*:

“O thou, whose captain I account myself,
Look on my forces with a gracious eye,
Put in their hands thy bruising irons of wrath,
That they may crush down with a heavy fall
Th' usurping helmets of our adversaries!
Make us thy ministers of chastisement,
That we may praise thee in thy victory.
To thee I do commend my watchful soul,
Ere I let fall the windows of mine eyes;
Sleeping and waking, O defend me still.”

SECOND AFTERNOON.

I.—1. Translate:—

Quid est autem, quòd Deos veneremur propter admirationem ejus naturæ, in qua egregium nihil videmus? Nam superstitione, quod gloriari soletia, facile est liberari, cum sustuleris omnem vim Deorum. Nisi fortè Diagoram aut Theodorum, qui omnino Deos esse negabant, censes superstitiosos esse potuisse. Ego ne Protagoram quidem: cui neutrum liquerit, nec esse Deos, nec non esse. Horum enim sententiæ omnium, non modò superstitionem tollunt, in qua inest timor inanis Deorum; sed etiam religionem, quæ Deorum cultu pio continetur.

CICERO, *de Nat. Deorum*, i. 42.

2. *Superstitione*—whence derived?
3. *Diagoram*—*Theodorum*—*Protagoram*—state what you know regarding them.
4. What is the meaning of prolepsis as an argument for the existence of the Gods?
5. What are the three Epicurean arguments for the form of the Gods?
6. What objections to prolepsis?
7. What to the arguments relative to the form of the Gods?
8. What to the Epicurean opinion of the essence of their happiness?
9. What is the Stoic division of the question?
10. What additional arguments did they advance for the existence of the Gods, besides general consent?
11. What were their arguments for the divinity of the heavenly bodies?
12. What for the superintending care of the Gods?

II.—1. Translate:—

Nec pietas ulla est velatum sæpe videri
 Vortier ad lapidem, atque omneis adcedere ad aras:
 Nec procumbere humi prostratum, et pandere palmas
 Ante deum delubra, neque aras sanguine multo
 Spargere quadrupedum, nec voteis nectere vota;
 Sed mage placatâ posse omnia mente tueri.
 Nam, quom subspicimus magni cœlestia mundi
 Tempa super, stelleisque micantibus æthera fixum;
 Et venit in mentem solis, lunæque, viarum,
 Tunc, aliis obpressa maleis, in pectora cura
 Olla quoque expergefatum caput erigere infit:
 Ne quæ forte deum nobis immensa potestas
 Sit, vario motu quæ candida sidera vorset.
 Tentat enim dubiam mentem rationis egestas:
 Et quænam fuerit mundi genitalis origo?
 Et simul, et quæ sit finis, quoad mœnia mundi

Et taciti motus hunc possint ferre laborem ?
 An, divinitus æternâ donata salute,
 Perpetuo possint ævi labentia tractu,
 Inmensi validas ævi contemnere vireis.

LUCRETIVS, V. vv. 1197-1216.

2. *Velatum*—with what do you join ? Illustrate by parallels.
3. *Adcedere ad aras*—cite parallels for the construction.
4. 1202—cite the parallel maxim from Horace.
5. *Solis lunæque viarum*—what is the construction ?
6. *In pectora*—with what word do you join these in construction ?
7. *Et taciti*—what is the force of *et* ? Notice any peculiarities in the readings of the passage, as given above.
8. What are the two great opponents of that tranquillity of mind which Epicurus regarded as essential to happiness ?
9. How did Epicurus attempt to remove the influence of these ?
10. Whence did Epicurus derive his physical tenets ?
11. Explain the meaning of the hypothesis relative to *rerum simulacra*.

III.—1. Translate :

ΣΩ. Σκόπει τοίνυν, ὦ ΣώκρATES, φαίεν ἂν ἴσως οἱ νόμοι, εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν, ἃ νῦν ἐπιχειρεῖς. ἡμεῖς γάρ σε γεννῆσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες ἀπάντων ὧν οἱοί τ' ἡμεῖν καλῶν σοί τε καὶ τοῖς ἄλλοις πᾶσι πολῖταις, ὅπως προαγορεύομεν τῷ ἔξουσιν πεποιηκέναι Ἀθηναίων τῷ βουλομένῳ, ἐπειδὰν δοκιμασθῇ καὶ ἴδῃ τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ᾧ ἂν μὴ ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ ἀπιέναι ὅποι ἂν βούληται. καὶ οὐδεὶς ἡμῶν τῶν νόμων ἐμποδῶν ἐστὶν οὐδ' ἀπαγορεύει, εἴαν τέ τις βούληται ὑμῶν εἰς ἀποικίαν ἵεναι, εἰ μὴ ἀρέσκωμεν ἡμεῖς τε καὶ ἡ πόλις, εἴαν τε μετοικεῖν ἄλλοσέ ποι ἔλθῶν, ἵεναι ἐκείσε ὅποι ἂν βούληται, ἔχοντα τὰ αὐτοῦ. ὃς δ' ἂν ὑμῶν παραμείνῃ, ὁρῶν δὲν τρόπον ἡμεῖς τὰς τε δίκας δικάζομεν καὶ τὰλλα τὴν πόλιν διοικοῦμεν, ἤδη φάμεν τοῦτον ὁμολογηκέναι ἔργῳ ἡμῖν, ἃ ἂν ἡμεῖς κελεύωμεν, ποιήσειν ταῦτα.

PLATO, *Crito*, 13.

2. (α') Of what tetralogy is this dialogue one ? (β') Why was the title *Κρίτων* given to it ?
3. ἐπειδὰν δοκιμασθῇ—explain the following :—(α') κοινὸν γραμματεῖον, (β') ληξιαρχικὸν γραμματεῖον.
4. εἰς ἀποικίαν ἵεναι—what is the distinction between this and μετοικεῖν ?

IV.—1. According to Plato, what are the parts of the soul as combined with the body ?

2. (α') What was his opinion as to the origin of evil ? (β') What as to the creation of the world and the existence of matter ?

3. (α') What is his definition of virtue? (β') What are its four constituent parts?
4. What difference between the Platonic and Stoic doctrines of the soul of the world?
5. What are the arguments of Lucretius against the opinion that the world was created by the Gods?
6. What is the Epicurean opinion on this subject? What the objections of the Stoics?
7. What are the arguments of Lucretius against the opinions, that the world either had always existed or is always to exist?

V.—1. *Unde vero ortæ illæ quinque formæ, ex quibus reliquæ formantur, apte cadentes ad animum efficiendum pariendoque sensus?*

CICERO, *de Nat. Deor.* i. 8.

Explain the allusion.

2. Explain the meaning of the following:—*ἡγεμονικὸν, προνοία, κύριαί δόξαι, comitiorum rogator, capeduncula, monogrammi.*

3. Translate and explain:—

*Nihil ipsa intervalla in sis de corpore librant
Flammarum, nihil ad speciem contractior ignis.*

LUCRETIVS, v. 569-570.

4. Translate and explain:—

*Denique, nota vageis, sylvestria templa tenebant
Nympharum; quibus excibant humore fluenta
Lubrica, proluvie largæ lavere humida saxa,
Humida saxa, super viridi stillantia musco;
Et partim plano scatere atque erumpere campo.*

Ibid., v. 946-950.

5. *Πηλικά μάλιστα*—(α') What is the force of *μάλιστα*? (β') Illustrate it by parallels.

6. (α') What is usually the distinction between *οἶός εἰμι* and *οἶός τ' εἰμι*? (β') What between the use of *ἀρ' οὐ* and *ἀρα μή*?

VI.—Translate into Latin Elegiacs:—

Alas! with swift and silent pace
Impatient time rolls on the year,
The seasons change, and Nature's face
Now sweetly smiles, now frowns severe.

'Twas Spring, 'twas Summer, all was gay,
Now Autumn bends a cloudy brow,
The flow'rs of Spring are swept away,
And summer fruits desert the bough.

The verdant leaves that play'd on high,
And wanton'd on the western breeze,
Now trod in dust neglected lie,
As Boreas strips the bending trees.

I.—1. Translate :

Καὶ ὧν αἱ τιμαὶ μείζονες, ὡσαύτως· ἡ γὰρ τιμὴ ὥσπερ ἀξία τίς ἐστι. Καὶ ὧν αἱ ζημίαι μείζονες. Καὶ τὰ τῶν ὁμολογουμένων, ἢ φαινομένων μεγάλων· μείζω. Καὶ διαιρούμενα δὲ εἰς τὰ μέρη τὰ αὐτὰ μείζω φαίνεται· πλειόνων γὰρ ὑπεροχὴ φαίνεται· ὅθεν καὶ ὁ ποιητὴς φησι, πείσαι [λέγουσαν] τὸν Μελέαγρον ἀναστήναι,

Ὅσσα κἀκ' ἀνθρώποισι πέλει, τῶν ἄστυ ἀλόφ'·
λαοὶ μὲν φθινύθουσι, πόλιν δέ τε πῦρ ἀμαθύνει·
τίκτα δέ τ' ἄλλοι ἄγουσι.

Καὶ τὸ συντιθέναι δὲ καὶ ἐποικοδομεῖν, ὥσπερ Ἐπίχαρμος· διὲ τε τὸ αὐτὸ τῇ διαιρέσει· ἡ γὰρ σύνθεσις ὑπεροχὴν δείκνυσι πολλήν· καὶ ὅτι ἀρχὴ φαίνεται μεγάλων καὶ αἰτίων. Ἐπεὶ δὲ τὸ χαλεπώτερον καὶ σπανιώτερον μείζον, καὶ οἱ καιροὶ, καὶ αἱ ἡλικίαι, καὶ οἱ τόποι, καὶ οἱ χρόνοι, καὶ αἱ δυνάμεις ποιοῦσι μεγάλα. Εἰ γὰρ παρὰ δύναμιν, καὶ παρ' ἡλικίαν, καὶ παρὰ τοὺς ὁμοίους, καὶ εἰ οὕτως, ἢ ἐνταῦθα, ἢ τόθ', ἔξει μέγεθος καὶ καλῶν, καὶ ἀγαθῶν, καὶ δικαίων, καὶ τῶν ἐναντίων. Ὅθεν καὶ τὸ ἐπίγραμμα τῷ Ὀλυμπιονίκῃ·

Πρόσθε μὲν ἄμφ' ὁμοίωσιν ἔχων τραχείαν ἄσυναν,
ἰχθὺς δὲ Ἄργους εἰς Τρυγάν εἴφερων.

ARISTOTLE, *Rhet.* i. 7.

2. ἀξία—illustrate this use of the word by parallels.
3. ζημίαι—what interpretations of this ?
4. τῶν ὁμολογουμένων—why in the genitive ?
5. διαιρούμενα—illustrate this by examples from orations.
6. ὑπεροχὴ φαίνεται—what different readings ?
7. [λέγουσαν]—to whom is the reference ?
8. τῶν ἄστυ ἀλόφ'—Cite the parallel description in Æschines.
9. τὸ συντιθέναι καὶ ἐποικοδομεῖν—what is the construction ?
10. ἐποικοδομεῖν—give examples from Demosthenes and Cicero, and from Epicharmus himself.
11. τὸ ἐπίγραμμα—by whom ?
12. Ὀλυμπιονίκῃ—what peculiarity ?
13. ἄσυναν—explain the meaning.

II.—1. Translate :

Adspicite nunc eos homines atque intuemini, quorum de facultate quærimus, quid intersit inter oratorum studia atque naturas. Suavitatem Isocrates, subtilitatem Lysias, acumen Hyperides, sonitum Æschines, vim Demosthenes habuit. Quis eorum non egregius ?

tamen quis cujusquam nisi sui similis? Gravitatem Africanus, lenitatem Lælius, asperitatem Galba, profluens quiddam habuit Carbo et canorum. Quis horum non princeps temporibus illis fuit? et suo tamen quisque in genere princeps.

CICERO, *de Orat.* lli. 7.

2. *Isocrates*—(a) Which of his orations is the most celebrated? (b) For what reason does Cicero compare his school to the Trojan horse? Cite the passage. (c) What illustration did he employ to denote his peculiarities as an orator? (d) To what does Cicero attribute these peculiarities?
3. *Lysias*—(a) Which of his orations is held in highest estimation? (b) What is regarded as his peculiar excellence?
4. *Hyperides*—(a) What were the circumstances of his death? (b) In what estimation did Cicero hold him?
5. *Æschines*—on what occasions did he and Demosthenes pronounce rival orations?
6. *Vim*—what is the Greek term?
7. *Africanus*—which, the elder or the younger?
8. *Lælius—Galba—Carbo*—state what you know regarding them.
9. *Temporibus illis*—give the dates as closely as you can.

III.—1. Translate into Greek:—

Jusjurandum litigatores aut offerunt suum, aut non recipiunt oblatum: aut ab adversariis exigunt, aut recusant cum ab ipsis exigatur. Offerre suum sine illa conditione, ut vel adversarius juret, fere improbum est. Qui tamen id faciet, aut vita tuebitur, ut eum non sit credibile pejeraturum; aut ipsa vi religionis: in qua plus fidei consequetur, si id egerit, ut non cupide ad hoc descendere, sed ne hoc quidem recusare videatur. Qui non recipit, et iniquam conditionem et a multis contemni jurandi metum dicet: cum et philosophi quidam non recipi, qui deos habere rerum humanarum curam negarent: eum vero qui nullo deferente jurare sit paratus, et ipsum velle de causa sua probuntiare, et quam id quod offert, leve ac facile credat, ostendere.

QUINTILIAN, *Instit.* v. 6.

IV.—1. How was the study of Rhetoric first introduced into Rome?

2. Give the names of Cicero's Rhetorical works and the dates.

3. What difference between the Attic, Rhodian, and Asiatic eloquence?

4. Trace the progress of the art of Rhetoric from its reputed origin to the time of Isocrates.

5. Give the names of Rhetoricians and schools of Rhetoric in the times of the twelve Cæsars.

6. What Rhetorical works by Aristotle are extant? Can you name any that have been lost?

V.—1. Translate and explain:—

1.—*Συμβαίνει δὲ τοῦτο τὰ μὲν ἐκόντων, τὰ δὲ ἀκόντων τῶν νομοθετῶν· ἀκόντων μὲν, ὅταν λάβῃ, ἐκόντων δὲ, ὅταν μὴ δύνουνται διορίσαι, ἀλλ' ἀναγκαῖον μὲν ἢ καθόλου εἶπεῖν, μὴ ἢ δὲ, ἀλλ' ὡς ἐπὶ τὸ πολὺ.*

ARIST. *Rhet.* i. 13.

2.—*Τοῦ δικαίου ἐστὶ βραβευτὴς ὁ δικαστής, οὐκ οὖν τοῦτο σκεπτέον, ἀλλ' ὡς δικαιότερον.*

Ibid. i. 15.

3.—*οἶον, ἐν μὲν τοῖς διαλεκτικοῖς, ὅτι "ἐστὶ τὸ μὴ ὄν, ὄν" ἔστι γὰρ τὸ μὴ ὄν, μὴ ὄν" καὶ ὅτι "ἐπιστητὸν τὸ ἀγνώστον" ἔστι γὰρ ἐπιστητὸν τὸ ἀγνώστον, ὅτι ἀγνώστον.*

Ibid. ii. 24.

4.—*Cujus pecunie dies fuisset?*

CICERO, *de Senect.* i. 37.

5.—*Atque ejusmodi illa prolusio debet esse, non ut Samnitum, qui vibrat hastas ante pugnam, quibus in pugnando nihil utitur: sed ut ipsis sententiis, quibus proluserunt, vel pugnare possint.*

Ibid. ii. 80.

6.—*Etiam hac in instituendo divisione utitur, non ut jure aut judicio, ut denique recuperare amissam possessionem, sed ut ex jure civili surculo defringendo, usurpare videantur.*

Ibid. iii. 28.

VI.—1. *Oratoris vis et facultas*—what are the five divisions?

2. What are the three requisites for persuasion?

3. (a) What is the division of the question *de risu*?

(b) What remarkable defect as to the *materies*?

4. (a) In the selection of metaphors what rules should be observed, according to Aristotle and Cicero? (b) What does Aristotle assign as the cause of the pleasure to be derived from metaphor? (c) Cicero assigns four causes; state them.

5. (a') In what does *λέξεως ἀπερὴ* consist? (β') What are the four causes of frigidity?

6. (a') From what topics should *proœmia* be drawn? (β') What are the four parts of the peroration?

I.—1. Translate :

Ἐπειδὴ μέντοι ἡ τοῦ λόγου νόησις, ἢ τε φράσις, τὰ πλείω δι' ἑκατέρου διέπτνυται, ἴθι δὴ, αὐτοῦ φραστικοῦ μέρους εἴ τινα λοιπὰ ἔτι, προσεπιθεασώμεθα. Ὅτι μὲν τοίνυν ἡ τῶν κυρίων καὶ μεγαλοπρεπῶν ὀνομάτων ἐκλογή θαυμαστῶς ἄγει καὶ κατακηλεῖ τοὺς ἀκούοντας, καὶ ὥς, πᾶσι τοῖς ῥήτορσι καὶ συγγραφεῦσι κατ' ἄκρον ἐπιτήδευμα, μέγεθος ἅμα, κάλλος, εὐπίνειαν, βάρος, ἰσχὺν, κράτος, ἔτι δὲ τᾶλλα, ἂν ὥσιν τινα, τοῖς λόγοις, ὥσπερ ἀγάλμασι καλλίστοις, δι' αὐτῆς ἐπανθεῖν ἐστὶ παρασκευάζουσα, καὶ οἰοεῖ ψυχὴν τινα τοῖς πράγμασι φωνητικὴν ἐντιθεῖσα, μὴ καὶ περιττὸν ἢ πρὸς εἰδῶτα διεξίεναι. Φῶς γὰρ τῷ ὄντι ἴδιον τοῦ νοῦ τὰ καλὰ ὀνόματα. Ὁ μέντοι γε ὄγκος αὐτῶν οὐ πάντῃ χρειώδης· ἐπεὶ τοῖς μικροῖς πραγματικοῖς περιτιθέναι μεγάλα καὶ σεμνὰ ὀνόματα ταῦτόν ἂν φαίνεται, ὥς εἴ τις τραγικὸν προσωπεῖον μέγα παιδί περιθεῖν νηπίῳ.

LONGINUS, Sect. 30.

- (α') αὐτοῦ φραστικοῦ—what different readings?
 (β') τῶν κυρίων—how do you interpret?
 (γ') ἄγει καὶ κατακηλεῖ—what is the difference?
 (δ') κατ' ἄκρον ἐπιτήδευμα—what different reading?
 (ε') εὐπίνειαν—whence derived?
 (ς') μὴ καὶ περιττὸν ἢ—what is the construction? Illustrate it by parallels.

II.—1. Translate :

Μέρη δὲ τραγωδίας, οἷς μὲν ὥς εἶδеси δεῖ χρῆσθαι, πρότερον εἶπομεν· κατὰ δὲ τὸ ποσὸν, καὶ εἰς ἃ διαιρεῖται κεχωρισμένα, τάδε ἐστί· Πρόλογος, Ἐπεισόδιον, Ἐξοδος, Χορικόν· καὶ τούτου, τὸ μὲν Πάροδος, τὸ δὲ Στάσιμον. Κοινὰ μὲν οὖν ὑπάντων ταῦτα· ἴδια δὲ, τὰ ἀπὸ τῆς σκηνῆς, καὶ Κόμμοι. Ἔστι δὲ Πρόλογος μὲν, μέρος ὅλον τραγωδίας τὸ πρὸ χοροῦ Παρόδου· Ἐπεισόδιον δὲ μέρος ὅλον τραγωδίας, τὸ μεταξὺ ὄλων χορικῶν μελῶν· Ἐξοδος δὲ, μέρος ὅλον τραγωδίας, μεθ' ὃ οὐκ ἐστὶ χοροῦ μέλος. Χορικοῦ δὲ, Πάροδος μὲν, ἡ πρώτη λέξις ὄλου χοροῦ· Στάσιμον δὲ, μέλος χοροῦ, τὸ ἀνευ ἀναπαλστού καὶ τροχαίου. Κομμος δὲ, θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς. Μέρη μὲν οὖν τραγωδίας, οἷς μὲν δεῖ χρῆσθαι πρότερον εἶρηται· κατὰ δὲ τὸ ποσὸν, καὶ εἰς ἃ διαιρεῖται κεχωρισμένα, ταῦτ' ἐστίν.

ARISTOTLE, *Poet.* 24.

2. Πρόλογος—(α') What objection urged by Aristophanes against Euripides, as to his prologues?
 (β') In what extant dramas does the Chorus act as *prologue*?

3. Ἐπεισόδιον—(α') In what two senses is this term used by Aristotle?
 (β') Whence is it derived?
 (γ') What is generally the number of ἐπεισόδια in the plays of Euripides and Sophocles?
4. τὰ ἀπὸ τῆς σκηνῆς—(α') What do you understand by these?
 (β') What distinction between these and the Choral songs?
 (γ') Can you give an example of them?
5. ἡ πρώτη λέξις—(α') Who spoke for the Chorus?
 (β') How do you interpret the term λέξις here?
6. Στάσιμον—(α') What derivations have been proposed for this term?
 (β') What difficulties as to Aristotle's definition of it?

III.—1. Translate :

Nil intentatum nostri liquere poetæ,
 Nec minimum meruere decus, vestigia Græca
 Ausi deserere, et celebrare domestica facta;
 Vel qui prætextas, vel qui docuere togatas.
 Nec virtute foret clarisve potentius armis,
 Quàm linguâ Latium, si non offenderet unum-
 Quemque poetarum limæ labor et mora.

HORACE, *de Art. Poet.* vv. 285-291.

2. Mention the principal Latin poets between the times of Livius Andronicus and Horace—state the species in which each was distinguished—and give the dates as closely as you can.
 3. Mention the different kinds of Roman *fabulae*.
 4. By what name would you characterise Terence's plays?
 5. (a) What species of Latin poetry was original?
 (b) Give a brief sketch of its progress.
 6. Mention the principal Latin Epic poets—give the titles of their poems, and the dates as closely as you can.
- ### IV.—1. What doubts as to the author of the treatise on the Sublime? Give your own opinion, and state the grounds of it.
2. Where was the treatise of Longinus on Rhetoric supposed to have been discovered?
 3. State what you know of Ammonius Saccas, Origen (the master of Longinus), and Porphyrius.
 4. (a) What are the sources of the Sublime, according to Longinus?
 (b) By what different terms does he designate the Sublime?
 (c) What does Burke regard as essential to the Sublime?
 (d) Give illustrations of this from nature, art, and literature.

(c) Give examples of the following from Greek, Latin, and English authors:—*onomatopœia*—*prosopopœia*—*climax*—*asyndeton*—*periphrasis*—*phantasia*.

5. In what do all species of poetry agree? In what differ?

6. (a) What are the requisites of the action suitable for tragedy? What of the persons?

(b) What are the four species of tragedies?

(c) What are the points of agreement—what of difference—between Epic and Tragic poetry?

V.—1. *Λυμάλνεται γὰρ ταῦτα τὸ δλον, ὥσανει ψήγματα ἢ ἀραιώματα, ἐμποιοῦντα μεγέθη συνοικονομουμένα, τῇ τε πρὸς ἄλληλα σχέσει συντετειχισμένα*—what reading do you prefer? State the grounds of your opinion, and translate the passage.

2. *Αὐτίκα λαὸς ἀπειρων θύνων ἐπ' ἡϊόνεσι διῆστώμενοι κελάδησαν*—what different readings and interpretations? What attempts to reduce to metre?

3. *Ὅμοιως δὲ ἀμεγέθη καὶ τὰ λίαν συγκείμενα, καὶ εἰς μικρὰ καὶ βραχυσύλλαβα συγκεκομμένα, καὶ ὥσανει γομφοῖς τισὶν ἐπαλλήλοις κατ' ἐγκοπὰς καὶ σκληρότητας ἐπὶ συνδεδεμένα*—explain the meaning fully.

Explain the meaning of:—

4. *Οὐδὲν γὰρ ἂν ἔχοιμεν ὀνομάσαι κοινὸν τοὺς Σώφρονος καὶ Ξενάρχου μίμους, καὶ τοὺς Σωκρατικούς λόγους.*

5. *Ἄπαν δὲ ὀνομά ἐστίν, ἢ κύριον, ἢ γλῶττα, ἢ μεταφορὰ, ἢ κόσμος, ἢ πεποιημένον, ἢ ἐπεκτεταμένον, ἢ ὑφηρημένον, ἢ ἐξηλλαγμένον.*

6. *Δεδίδαχε δὲ μάλιστα Ὅμηρος καὶ τοὺς ἄλλους ψευδῇ λέγειν ὥς δεῖ.*

VI.—Translate into Latin Alcaics.

“O parent of each lovely Muse,
Thy spirit o'er my soul diffuse,
O'er all my artless songs preside,
My footsteps to thy temple guide,
To offer at thy turf-built shrine,
In golden cups no costly wine,
No murder'd fatling of the flock,
But flowers and honey from the rock.

* * * * *

O Queen of numbers, once again
Animate some chosen swain,
Who filled with unexhausted fire
May boldly smite the sounding lyre,
Who with some new unequalled song
May rise above the vulgar throng,
O'erwhelm our souls with joy and pain,
O'er all our list'ning passions reign.”

FOURTH AFTERNOON.

I. Translate, and write explanatory notes on the following :

(1.) Τῷ Ἰνα μᾶλλον τὸ ὑποτακτικὸν καὶ τὸ εὐκτικόν. Τῷ Ὅτι καὶ τῷ Εἰ, τό τε ὀριστικὸν καὶ τὸ εὐκτικόν. Τῷ δὲ Ἐάν, τὸ ὑποτακτικὸν μόνον.

HERODIAN.

(2.) Καλλικράτης εἶπεν . . αἰνέσαι Νικίαν Ἐπνέμενος Κυδαθηναῖα ἀνδραγαθίας ἐνέκα τῆς εἰς τὴν φυλὴν, ὅτι εὖ καὶ προθυμῶς ἐχορήγησεν τοῖς παισὶ καὶ ἐνέκα Διονύσια καὶ Θαρρήλια ἀνδράσιν, καὶ στεφανῶσαι αὐτόν, ἀναγράψαι δὲ καὶ εἰ τις ἄλλος νενίκηκεν ἀπ' Εὐκλείδου ἀρχοντος παισὶν ἢ ἀνδράσιν Διονύσια ἢ Θαρρήλια ἢ Προμήθεια ἢ Ἡφαίστια.

INSCRIP. ANTIQ.

(3.) Τοῦ δὲ ἠθικοῦ γεγονόσιν αἰρέσεις δέκα, Ἀκαδημαϊκὴ, Κυρηναϊκὴ, Ἡλειακὴ, Μεγαρικὴ, Κυνικὴ, Ἐρετρικὴ, Διαλεκτικὴ, Περιπατητικὴ, Στωϊκὴ, Ἐπικούρειος.

DIOGENES LAERTIUS.

(4.) Τὰ σημεῖα τὰ παρὰ τοῖς ποιηταῖς ἄλλως παρ' ἄλλοις κεῖται· λέγω δὲ, ὁποῖά ἐστὶν ἡ τε ΠΑΡΑΓΡΑΦΟΣ, καὶ ἡ ΚΟΡΩΝΙΣ, καὶ ἡ ΕΞΩ ΝΕΝΕΤΚΤΙΑ ΔΙΠΛΗ, καὶ ἡ ΕΣΩ, καὶ ὁ ΑΣΤΕΡΙΣΚΟΣ, καὶ εἰ τι ἄλλο τοιοῦτον.

HERPHESTION.

II. Scan and give the metrical names of the following :

(1.) Quid petam præsidi, aut exsequar quove nunc
Aut auxilio exsili aut fuga freta sim ?
Arce et urbe orba sum : quo accidam ? quo applicem ?
ENNIUS.

(2.) Juppiter supreme, servas me, measque auges opes.
Maximas opimitates opiparasque offers mihi
Laudem, lucrum, ludum, jocum, festivitatem, ferias.
PLAUTUS, *Capt.* iv. 1.

(3.) Nescio qui senex modo venit: ellum confidens, catus,
Quum faciem videas, videtur esse quantivis preti:
Tristis severitas inest in vultu, atque in verbis fides.
TERENCE, *Andr.* v. 2.

III. Accentuate, scan, and give the metrical names of the following :

(1.) Βοσκομεθ' ὕλης ἀπο παντοδαπῆς, ἐλατῆς, πρινοῦ, κομα-
ρου τε
πτορθοὺς ἀπαλοὺς ἀποτρωγούσαι, καὶ πρὸς τουτοῖσιν ἐτ'
ἄλλα,
οἶον κυτίσον, φακὸν εὐωδὴ καὶ σμιλακὰ τὴν πολυφυλλὸν.
EUPOLIS.

- (2.) Ἀν πλουσιος ης, τουτο χρονου αδηλος ισχυς.
 Ἀν δε σωφρονης, τουτο θεων δωρον υπαρχει.
 Η σωφροσυνη παριστιν, αν μετρης σεαντον.

SOTADES.

- (3.) Πολλακι δη φυλης Ακαμαντιδος εν χοροισιν Ωραι
 ανωλολυξαν κισσοφοροις επι διθυραμβοις
 Αι Διονυσιαδες, μιτραισι δε και ροδων αωτοις
 σοφων αιιδων εσκιασαν λιπαραν εθειραν.

SIMONIDES.

IV. Translate into Greek Antistrophica, after the model of the Choral Odes :

Lord of the golden day !
 That hold'st thy fiery way,
 Outdazzling from the heavens each waning star ;
 What time Aurora fair,
 With loose dew-dropping hair,
 And the swift Hours have yoked thy radiant car.

Thou mountest Heav'n's blue steep,
 And the universal sleep
 From the wide world withdraws its misty veil ;
 The silent cities wake,
 Th' encamped armies shake
 Their unfurl'd banners in the freshening gale.

Lord of the speaking lyre !
 That with a touch of fire
 Strikest music, which delays the charmed spheres ;
 And with a soft control
 Dost steal away the soul,
 And draw from melting eyes delicious tears.

Thou the dead hero's name
 Dost sanctify to fame,
 Embalm'd in rich and fragrant verse ;
 In every sunlit clime,
 Through all eternal time
 Assenting lands his deathless deeds rehearse.

FIFTH MORNING.

Metaphysics.

I.

1. (a) What is Locke's opinion as to what determines the *will* to this or that mode of action?
(b) What ground does he state for this?
(c) What other opinions are there?
2. Give an account of his doctrine as to *essences*.
3. Give some instances of metaphysical discussion from Aristotle's *Ethics*.
4. (a) What parts of Locke's *Essay* did Bishop Stillingfleet object to?
(b) Show that he misapprehended the author's meaning.
(c) In what respect did Dr. Reid (or any other person you know of) mistake Locke's use of the term *idea*?
(d) What writer has corrected that mistake?
5. Draw the distinction between the metaphysics of the human mind and its natural history?
6. (a) State Locke's view of the provinces of faith and reason,—illustrating what he says by examples.
(b) Show how far he is right, and where he is wrong, with your reasons.
7. What gratuitous assumption is there in Locke's assertion, that if we knew the mechanical affections of bodies, i. e. the figure, size, texture and motion of their constituent parts, we should be able without trial to know what would be their operation on each other?

II.

1. Give an analysis of that part of Locke's treatise which refers to *simple modes*.
2. Write an historical sketch of the opinions which have prevailed in ancient and modern times as to the mode in which we obtain ideas.
3. Was Locke a mechanical or dynamical philosopher? Give your reason for thinking so.
4. To what extent is it true that Locke's *Essay* has a sceptical tendency?

Logic.

- I.—1. To what misapprehensions would you trace the objections, which have been made to the utility of Logic?
2. Give a brief historical sketch of its progress.
3. What was the object of the classification into predicables and predicaments?
4. What are the three species of Conversion? Explain their application.
5. What are the laws of Definition and Division? Give examples of the violation of them.

- II.—1. What are the axioms, on which syllogistic reasoning is based?
2. If there is but one universal Term in a syllogism, what is that Term, and why?
3. What is the greatest—what the least—number of universal Terms in a syllogism? State the modes, in which they are found.
4. Give a direct proof that the syllogism, in which O is a premiss, must be in the second or third figures.
5. Prove that if you substitute a conclusion for a premiss and that premiss for the conclusion, there will be a violation of the general rules in the resulting syllogism.

- III.—1. What is the object of Reduction?
2. Why is Contradiction preferred in *Reductio ad impossibile* to either of the other species of opposition?
3. Under what circumstances are the conclusion of the Reduct and the suppressed premiss not contradictories?
4. Prove that Subcontrariety is wholly inadmissible.
5. Give general rules for the sequence of the figures in the expansion of Sorites, and explain the principles on which you found them.

- IV.—1. Explain and illustrate the fallacies—*non causa pro causa*—*ignoratio Elenchi*, and *petitio principii*.
2. What are the requisites of a valid Dilemma? Give examples of their violation.

Reduce the following to syllogistic form, and give the technical name or state the defect:

3. As the soul is immaterial, it is also immortal.
4. Every Law is intended for the public good.
No laws are perfect.
Nothing intended for the public good is perfect.
5. As there are some prejudices which arise from education, there are some prejudices which are pardonable.

FIFTH AFTERNOON.

I.

Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἔχρισέ με. εὐαγγελίσασθαι πτωχοὺς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κήρυξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, καλεῖσαι ἐνιαντὸν Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως, παρακαλεῖσαι πάντας τοὺς πενθοῦντας· δοθῆναι τοῖς πενθοῦσι, Σιών αὐτοῖς δόξαν ἀντὶ σποδοῦ, ἄλειμμα εὐφροσύνης τοῖς πενθοῦσι, καταστολὴν δόξης ἀντὶ πνεύματος ἀκηδίας. καὶ πληθήσονται γενεαὶ δικαιοσύνης, φύτευμα Κυρίου εἰς δόξαν.

1. (a) Of whom may these words be primarily understood?
(b) In whom were they more fully accomplished?
(c) Upon what occasion did he appropriate them to himself?
(d) On what occasion did they receive their accomplishment?
(e) What name does he receive in consequence?
(f) In which of his three offices or capacities is he here represented?
(g) Quote the passages of this prophet in which he is spoken of in his two other offices.
2. (a) Mention a passage in St. Luke in which ἀναβλέπω is used in a sense corresponding to that of ἀνάβλεψις here, and another in which it is used in a different sense.
(b) What is the force of ἀνὰ in each?
(c) Give your reasons?
3. (a) What is the allusion in ἐνιαντὸν Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως?
(b) State the particulars of the institution referred to.
(c) Of what is it a type under the Gospel?

II.

1. Make out a list of the kings of Judah and Israel respectively, showing who were contemporaries.
2. Give such particulars as you know concerning Jeremiah and Judas Maccabeus.

3. (a) Give the dates of the Exodus, the accession of David and Hezekiah, the return from captivity, the death of Herod the Great, and the arrival of Por. Festus ; specifying (where necessary) whether you adopt the Hebrew or Septuagint chronology.
- (b) How is the date of the death of Herod ascertained ?
4. Shortly before the destruction of Jerusalem by Nebuchadnezzar, Jeremiah's nephew applied to him to purchase a piece of land : State the particulars and their importance, together with the provision of the Mosaic law upon which the whole transaction was founded.
5. What prophecies were fulfilled by the destruction of Jerusalem by Titus, and the circumstances connected with it ?
6. (a) What opinions are there on the question, whether the doctrine of future rewards and punishments formed part of the Mosaic revelation ?
- (b) How and by whom are they respectively supported ?
7. (a) What are the difficulties in the history of the Septuagint ?
- (b) State why its readings are sometimes to be preferred to those of the present Hebrew bibles.

III.

1. In Luke iii. Annas and Caiaphas are said to have been ἀρχιερεῖς together. As there was only one *high priest* at a time (who at that period was Caiaphas), what opinions are there, and how supported, as to the office by virtue of which Annas was called ἀρχιερεῖς ?
2. Give your opinion, and its grounds, on the question,—Whether the sermon on the Mount in St. Matthew, and the discourse in St. Luke corresponding to it in matter, were one and the same discourse.
3. Luke xii. 49 :—Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν καὶ τί θέλω εἰ ἤδη ἀνέφθη.—Point it in two different ways, and give the reasons for so doing.
4. Give reasons for thinking that our Lord, in keeping his last passover, anticipated the proper time.

SIXTH MORNING.

1. (a) To what class of heretics did the Valentinians belong?
- (b) What were the characteristics of this class?
- (c) Mention some others of the same class, and state whether they lived before or after Valentinus, or were his contemporaries.
- (d) Which of these are known to have been contemporaries of the Apostles?
2. What are the uses of Natural Theology to the unbeliever and to the believer respectively?
3. (a) What part of Butler's Analogy was the dissertation on Virtue intended to illustrate?
- (b) Against what mistake was it directed?
4. (a) What is the difference between the evidence in favour of *facts*, and that in favour of *opinions*, furnished by the circumstance of men's submitting to death in attestation of them?
- (b) Prove that doubtful evidence in favour of a fact as really lays us under obligations in regard to that fact as demonstrative evidence.
5. Soc.—Τῶν δὲ ἀτεκμάρτως ἐχόντων, οὗτοῦ ἕνεκά ἐστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερά τυχῆς καὶ πότερά γνώμης ἔργα κρίνεις;
 Aristod.—Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γεγόμενα γνώμης ἔργα εἶναι.
 Soc.—Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς, δι' ὧν αἰσθάνονται, ἕκαστα· ὀφθαλμοὺς μὲν, ὥσθ' ὁρᾶν τὰ ὁρατά, ὅσα δὲ, ὥστ' ἀκούειν τὰ ἀκουστά; ὁσμῶν γε μὴν, εἰ μὴ ῥίνες προστετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἰσθησις ἦν γλυκῶν καὶ δριμύων καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων γνώμων ἐνεργάσθη; Πρὸς δὲ τούτοις, οὐ δοκεῖ σοι καὶ τὸδε προνοίας ἔργον εὐκέναι, τὸ, ἐπὶ ἀσθενείᾳ μὲν εἶναι ἢ ὄφλις, βλεφάροις αὐτὴν θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάννυνται, ἐν δὲ τῷ ὕπνῳ συγκλείεται; ὥς δ' ἂν μηδὲ ἀνεμοὶ βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφύσαι· ὁφρῦσί τε ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοήν

δέχεσθαι μὲν πάσας φωνὰς, ἐμπέπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἷους τέμνειν εἶναι, τοὺς δὲ γομφίους οἷους παρὰ τούτων δεξαμένους λεαίνειν· καὶ τὸ στόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέρμπεται, πλησίον ὀφθαλμῶν καὶ ρινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερὲς ἀποστρέψαι τοὺς τούτων ὄχτους, καὶ ἀπενεγκεῖν, ἢ δυνατόν προσωτάτω, ἀπὸ τῶν λίσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;

ARISTOT.—Οὐ μὰ τὸν Δι', ἔφη· ἀλλ' οὕτω γε σκοποῦμένῳ πάντῃ ἔοικε ταῦτα σοφοῦ τινὸς δημιουργοῦ καὶ φιλοζῶου τεχνήματι.

- (a) Who is the author of this passage?
 - (b) Point out the correspondencies between it and Paley's Natural Theology.
 - (c) In what ways is the argument evaded? Shew that they are mere evasions.
6. Paley quotes from Butler the following observation:
 "Men's moral probation may be, whether they will take due care to inform themselves by impartial consideration; and afterwards, whether they will act as the case requires upon the evidence which they have. And this we find by experience is often our probation in our temporal capacity."
- (a) In what part of the Analogy is this sentence to be found?
 - (b) Shew that the last clause is true.
7. (a) Paley calls the appearance of Castor and Pollux, in the battle fought by Posthumius with the Latins at Lake Regillus, "one of the best attested of the miracles of old Rome." Shew that it is well attested.
- (b) What objections are there to our receiving it as a fact.
 - (c) Supposing it to be true that miracles, supported by similar historical evidence to that by which the christian miracles are supported, had been proved to be spurious, what false principle would it involve to argue from this fact that the christian miracles are spurious?
8. Give an analysis of Butler's chapters *Of a state of probation*.
9. (a) In what respect does the division of the evidences made by Butler differ from that made by Paley?
- (b) Which is the best, and why?

SIXTH AFTERNOON.

I.

Τοῦ δὲ πολιτικοῦ δικαίου τὸ μὲν φυσικὸν ἐστὶ, τὸ δὲ νομιμὸν. φυσικὸν μὲν, τὸ πανταχοῦ τὴν αὐτὴν ἔχον δύναμιν, καὶ οὐ τῷ δοκεῖν ἢ μὴ· νομιμὸν δὲ, ὃ ἐξ ἀρχῆς μὲν οὐδὲν διαφέρει οὕτως ἢ ἄλλως· οἷον τὸ μῆλ' λυτροῦσθαι, ἢ τὸ αἶγα θύειν ἀλλὰ μὴ δύο πρόβατα· ἐτι, ὅσα ἐπὶ τῶν καθ' ἕκαστα νομοθετοῦσιν· οἷον, τὸ θύειν Βρασίδα, καὶ τὰ ψηφισματώδη.

1. (α') What other kinds of justice had he been speaking of, as distinct from πολιτικόν?
- (β') In what respect does he consider them to differ from it, and why?
- (γ') What state of circumstances does he consider essential to the very existence of δίκαιον πολιτικόν?
- (δ') In what respect does the idea, expressed by that phrase, differ from that conveyed to our minds by the term *civil justice*?
2. (α') What kind of persons in Aristotle's time denied the existence of natural justice, and on what ground?
- (β') How does he combat their views?
- (γ') In which of his dialogues does Plato introduce the subject, and what was his opinion?
- (δ') In what school was it questioned in the time of Cicero?
- (ε') In which of his dialogues does he discuss it fully?
- (ς') In what part of their treatises do Locke and Paley in fact discuss the same question?
- (ζ') Give an account of their treatment of it.
3. (α') In what other connection does Aristotle speak of justice as νομιμὸν?
- (β') In what different senses does he use νομιμὸς in these two connexions?
- (γ') In the passage just referred to, what is the other member of the division of τὸ δίκαιον besides τὸ νομιμὸν?

4. What maxim of his own does Aristotle exemplify, when he employs *πλεονεξία* to illustrate the existence and nature of justice, as an individual or separate virtue?
5. (α') How does he illustrate by geometrical progression, the nature of the equality which distributive justice endeavours to effect?
 (β') What Greek word does he use as synonymous with *geometrical*? How is it applicable?
 (γ') Explain the passage: Ἔσται ἄρα ὡς ὁ α ὁρος πρὸς τὸν β, οὕτως ὁ γ πρὸς τὸν δ. καὶ εἰαλλάξ ἄρα, ὡς ὁ α πρὸς τὸν γ, ὁ β πρὸς τὸν δ. ὥστε καὶ τὸ ὅλον πρὸς τὸ ὅλον. ὅπερ ἡ νομὴ συνδυάζει· καὶ οὕτως συντεθῇ, δικαίως συνδυάζει.
- (δ') How does Aristotle introduce the idea of proportion in discussing another of the virtues?
6. (α') What is the allusion in τὸ μνᾶς λυτροῦσθαι?
 (β') Quote the passage of Herodotus which mentions it.
7. (α') What new reading is proposed in τὸ αἶγα θύειν καὶ μὴ δύο πρόβατα?
 (β') Why is a different reading sought for?
 (γ') What reason is given and from what author for the proposed reading?
8. (α') Explain the allusion in τὸ θύειν Βρασίδα.
 (β') Why are ψηφισματώδη instances of νόμιμον δίκαιον?

II.

1. Give an analysis of the second division of *honestum* in Cicero de Officiis.
2. Sketch an essay, illustrating the different points of view from which Aristotle, Cicero and Paley regarded the art of government, and the causes and consequences of those diversities.